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881 to pronounce the formulae or to sing the songs of the sungi. Don't reveal a word of them to anybody ; if a boy does so he will be strangled! " etc.

That same day the women bring porridge with sauce flavourings and the shepherds are no longer allowed to use insulting words when they receive the pots from their hands.

IV. *The Chameleon procession.*

553 881 All these are evidently aggregation rites. But the greatest of all is the procession of the initiated into the capital of the chief which takes place on the day of the closing of the sungi and on the following day. Covered with ochre, marching on mats which have been spread on the ground so that they do not touch the dust with their feet, they advance slowly, bowed to the ground, stretching out first one leg and then the other, with a sudden brisk motion, trying to imitate the gait of the chameleon, the wise, the prudent. They are men who think, and no longer boys without intelligence! Then they all sit in the central place of the capital, silent, with their heads still bent, and the sisters and mothers who have come from all the different villages must go and recognize them. Each woman brings with her a bracelet or a shilling or any small present and searches for her boy amongst the throng. When she thinks she has found him, she kisses him on the cheek and gives him the present. The boys have two sticks in their hands. One stick bears some short lateral branches on which the boys will hang the bracelets (busenga). The other is smaller and, when the mother has discovered her son and has kissed him, he strikes her, a soft blow if it is his mother or his grandmother, a much harder one if it is his sister, and utters the new name which he has chosen.

In answer to this demonstration, the mother begins to dance and to sing the praises of her son! This is the typical aggregation rite called *kunga*, the breaking of silence, which we shall meet with more than once in the passage rites of the tribe. These bracelets 843 are all given in to the chief, who will distribute them amongst the 888 old women. It would be taboo to give them to childbearing women. According to the same idea the fees paid by the boys to

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763 Some ethnographers have adopted the "embryonic explanation" to account for this custom, which is found all through primitive humanity, from the Mousterian age down to the first inhabitants of Egypt, and amongst a great many uncivilised tribes all over the earth (1). They say: "Primitive man placed the corpse in the attitude of the child before birth because he believed that death is but a new birth, the beginning of a new life..." I asked Viguet if he thought this to be the true original [843] explanation. He told me he did not know ; he would not deny it. But there is one fact which prevents its acceptance ; the Thongas have never done any dissection, and are ignorant of the position of the foetus in the womb. So probably are all primitive peoples. This kind of knowledge came much later in the evolution of mankind. The intention of this rite is more probably to place a dying man in the sitting position which a Thonga generally adopts when in his hut, as the grave is *but a hut in the earth* and he is meant to continue his life in it exactly as before. All the other burial rites confirm this explanation, as we shall see.

Manyibane is dead... In somé districts they see that he does not die with *closed hands*. It is taboo, because then the children of the dead will quarrel (Viguet). They close his eyes and take away all his clothes. In the Mpfumo clan, they *wash the body*. Afterwards they cover him with an old rug. No one cries. Lamentations are absolutely prohibited before the burial is over ; it is taboo. It would " break the back " of the men who have to perform the funeral rites.

764 Should there be *strangers* in the village when the death takes
761 place, they will run away quickly to avoid defilement ; otherwise
783 they would have to take part in all the purifying ceremonies of the following days.

372 Without delay, the *fire* which was burning in the funeral hut is removed and carried out into the square. It must be carefully kept alight. This is a taboo. Should there be rain, it must be protected. All the inhabitants must use this fire during the next five days. It will be put out by the doctor, with sand or water, on the day of the dispersion of the mourners. He will then

(1) See my paper in *Anthropos* Sept. 1910 : "Two burials at twenty thousand years distance."

other

262 825 784 562 animals are taboo for girls : the *hare* because it is too cunning ; and the antelope *nhlengane*. This antelope raises the foot when it hears a noise ; hence the idea that its leg is hollow and that it perceives the sound through it. The child would do the same, if its mother were to eat the meat of the nhlengane. It would be unable to hear with its ears, only with its hands!

The *legs* of fowls (tibias) are also taboo for all women, because the hen scatters the sand... So are the *hoofs of oxen*, and *pigs' feet*. A woman eating them would walk too much... She would go everywhere to look for husbands!

784 562 824 737 It is taboo for a girl to *walk amongst pumpkin plants* (maranga), to pluck the fruits. She is only allowed to pluck those which can be reached from outside. Were she to transgress this law, she would emit a bad odour, and no boy would court her. Her mother, having no fear of being despised, can walk amongst the pumpkins. A second taboo relative to pumpkins is this : unmarried women must cut a "pumpkin nose" (nhompfu) viz. the end of the stem, and fix it at their waist when plucking the pumpkins, lest they get abcesses in certain regions of their body.

784 262 562 843 It is taboo for them to eat cooked *oxen blood* (bubendje). The following taboos apply also to *married women*. They are not allowed to eat what is called *nkopfu*, viz. some parts of the bowels which are cooked together with the stomach of the ox. "It would spoil the child inside." The *testicles*, which are generally given to the uterine nephew when the meat is distributed according to the laws, and the *underlip* of any animal are also forbidden to them. So is also the *tongue*... because it is reserved for old people as a mark of respect! The *rectum* (gobana) is taboo for women and children. Children might make unseemly noises from the rectum! Women must abstain from *porcupine* and *monkeys' flesh* ; all their offspring would resemble these animals. Such cases have happened, it is said! Women must not eat *eggs* ; they would run a double danger : their child might be born bald and remain so ; or they might be like a hen, which runs in all directions when laying an egg. They would have no peace in child bearing! (See also page 101.)

Nubile girls, during their "tiwheti," must not *approach the*

841 Let us consider first how conjugal relations are regulated in normal circumstances.

Every month during her "tihweti" the woman is taboo and no intercourse is allowed. This is one of the severest taboos. Should a husband infringe this law, his health would fail, and, should he be called to go to war, "his knees would shake," he would tremble and be unable to fight (1). As regards the woman, these days constitute a real marginal period during which she is absolutely secluded from her husband. She must keep to the left half of the hut and not trepass across the centre line. If she wants snuff, she is not allowed to go to her husband in the part in which he lies; she must send a child to fetch the tobacco she wants! During these days she sleeps on a special mat and puts on special clothes, the old ones which she brought with her for this purpose on the day she first came to the conjugal dwelling. When cooking, she must not touch the mealie meal with her hands, but with a spoon. A rich man who has plenty of spouses, and therefore plenty of food, will not touch the pot of the tabooed wife! At the end of the period, she smears the floor of the hut and puts on her ordinary clothing. (Annotatio 12). This is evidently the aggregation rite by which the woman returns to everyday life.

843 754 Normal relations continue during the first year of married life. Should the wife become pregnant, they are not suspended. It would even seem that they are rather recommended, as is shown by the following story: A young man once complained to me that he had been bewitched by his maternal aunt. The result of the spell she had cast over him was that he was no longer able to have sexual intercourse with his wife; and he was very angry, as he asserted that the aim of his aunt, in doing this, had been to prevent the successful issue of the pregnancy. She wanted

(1) The woman during her tihweti is also taboo for other persons. I heard of the case of a child who suffered from a hernia in the scrotum five days after birth. People said that it was the fault of certain women who had taken it in their arms during menstruation.

1 [See p. 518 in these categories or in 116—Analyst]

843 754 to hinder the child from growing and to put in its place, by means of her enchantments, a snake, a hare, a quail or an antelope!

834 846 [886] After the birth, owing to possible contamination by the lochia, sexual intercourse is prohibited till the rite of tying the cotton string (p. 56) has taken place. It is then allowed, but conception must be avoided till weaning, when relations are resumed in the normal way, and this goes on till the time when the woman is no longer able to bring forth children. I know of no special rules in connection with the menopause.

* * *

831 But, amongst Bantus, sexual relations are not an individual affair, as amongst nations more advanced in evolution. There is a mysterious relation between them and the collective life of the community. Hence the fact that, on certain given occasions, they are recommended, even ordered, or prohibited.

1) Cases of recommendation.

833 783 587 829 Sexual relations must take place on two principal occasions : when the inmates of a village abandon it and go elsewhere to found a new one, and when the widows perform the painful rite of "lahla khombo" (to cast away misfortune). We shall see, when studying these customs, that sexual relations have here a twofold signification : 1) they "consolidate" the little community in its new abode, viz. they strengthen its structure by confirming the authority of its chief ; 2) they provide the principal means of getting rid of all contamination, especially of the defilement connected with death. (Annotatio 13.)[1]

2) Cases of prohibition.

834 784 581 829 753 Married people are not considered as being in a state of defilement, as mourners are, for example. Yet this class of persons, called "ba-ku-khila," constitute a danger for those members of the community who are in a weak state of health. They must not come in contact with the circumcised, because in that case their wounds would not heal properly.

1 [See pp. 518-519 in these categories or in V6--Analyst]

5) Sterility.

842 / 782 In the Northern clans, when a woman does not conceive, a special sacrifice is offered, very similar to the one made by the Rongas on the day of the conclusion of the marriage. A goat is killed; a long piece, one foot in width, is cut from the skin of the animal in the ventral region, and three openings are made, one for the head and the two others for the arms. The three openings converge to a point where the astragalus bone of the goat is fixed to a strap. The sterile woman puts on this skin; the astragalus will be seen on her breast. She will also fix the gall-bladder in her hair and wear these ornaments for a time. To the mind of the Thongas, it seems evident that children are given by the gods; hence the idea of a sacrifice in case of sterility. But in addition to the religious rite, native doctors have many drugs to militate against this misfortune (1). The special porridge cooked for a sterile woman (mhika, shimhiko) is called *shiboleko* amongst the Ba-Ronga. The poor woman is despised.

586 Sterility can be a cause of divorce; the husband has the right of sending his wife home. But generally the parents of the woman find a *nhlampsa*, viz. a younger girl, and give her to the husband as a second wife.

6) Pregnancy and Miscarriage.

843 A special treatment is followed for the first pregnancy when the breasts begin to swell, a condition which is called *munyama* (darkness). The physician makes small incisions near the breast and on the legs, and draws out a little blood. The pregnant woman also drinks a decoction for the same purpose, i. e. to

(1) A Pedi man told me that in his tribe the first thing to do was to ascertain if sterility were due to the husband or to the wife. For this purpose a little bit of the clothing of the husband and of the wife was cut off and placed near a spider's nest. This spider is a kind of mygale of enormous size. If the spider took the piece of the husband's clothing down to its nest, it meant that he was in fault, and vice versa.

843 remove the blood. The Thongas think that, as the menses are suspended, the blood accumulates in the body and must be taken away.

Pregnancy is not considered as a tabooed period. As we have just seen, sexual relations are allowed during that time, even recommended as favourable to the growth of the child. However, in view of the impending birth, some special taboos have been added to those which apply to all women.

A pregnant woman *must not drink water when standing up*. She must kneel down, otherwise the water would fall violently on the head of the child and hurt it!

843 It is taboo for her to *wrap her body* in too much clothing.
845 She must keep her belly bare and never throw her dress (kapulane) over her shoulders, lest the baby come to the light with its head covered with membranes, a complication which is very much dreaded by Thonga women.

She must not take *the sauce* of her porridge *too hot*. The child might be scalded inside and have black spots when born.

It is also taboo to *prepare the ntche before the birth*, as no one knows what will happen. The child might die!

843 The future mother must not eat *pigeon's meat*, because pigeons
825 have no blood in the muscles of their breast. She would have no milk herself wherewith to nurse the baby. Nor must she even *look at a monkey*, lest she "take to herself" (tekela) the form of the animal and the child be like it!

A woman, in the beginning of pregnancy, must not visit a sick person. The latter might die.

843 As regards women dying during pregnancy, see page 166.

766 *Miscarriages* are very much feared amongst South Africans,
731 not for themselves, but because they are accompanied by an
789 uncontrolled effusion of a blood which is a terrible taboo. The
826 discharged foetus must be buried in wet soil, otherwise the rain will not fall; the country having been polluted will be dried up by hot winds. A strange rite called *mbelele* is performed in times of drought, when all the graves of children born prematurely and buried on the hill are searched, and their contents thrown into the mud, near the river. We shall discuss in Part VI the

we shall discuss in Part VI the
843 834 origin of this extraordinary idea. A woman who has had a miscarriage is impure for three months at least. Menstruation
841 must have taken place two or three times and have cleansed her before her husband can have any sexual relation with her. (Compare Annotatio 7, which applies to the transgression of this rule.)

7) Parturition.

846 753 We have described, when treating of birth, the many taboos which accompany parturition. The *busahana* period, from the moment of delivery till the fall of the umbilical cord, is very much dreaded. When a woman is suffering from *shilumi* (a disease which sometimes follows delivery, probably owing to a displacement of the organs) she must not enter the hut of a woman who has been confined. The ailment would "jump over to her" (tlulela). There is however a way of preventing contagion. The visitor must take the piece of clothing which she uses as a girdle and throw it to the patient, and the patient throws back her own girdle to the visitor. Then she can enter: "They have acted according to the law, there is no more *yila*."

846 851 A mother must not drink any milk from the birth of the child until its presentation to the moon. Afterwards she is allowed to drink only milk from cows which have calved many times.

The rite of *kunga* is performed in the case of a first-born child. This child is called *nwana wa matibula*, the child by which the woman has *tibula*, viz. has become a mother. The etymology of this word *tibula* (Zulu zibula) is not known. When people come to greet the baby, its parents will not allow them to take it in their arms. They must pay something for permission to do so, even a brother, a sister, or a grandmother. The father is not subject to this rule; "the child is his, belongs to him." Nowadays this ceremony means only that these people are happy to receive the new born child amongst them. There is no taboo in it. But it is certainly related to the fact that in giving birth to a child for the first time, the woman has passed from womanhood to motherhood.

I [See p. 617 in these categories or in 116 - Author]

832 Sometimes the girls measure their labia with small sticks
836 and boast of their length to their companions and even to their
304 bridegrooms. The girls follow these perverse practices for
881 no other reason than for the sake of their future husband.
171 Among the Ba-Pedi the husband may, if he thinks that his bride has not sufficiently stretched her labia, send her home and demand his bulls back. The girls keep a pot full of food ready and cover it with a lid. In the evening the boys come to the girls and give them a small gift in order to be admitted. In the house they sit down on the floor and watch the girls eating from a pot with their fingers. The girls whose milebe are four digits long eat using four fingers: they are bakulu, that is, adult, and they enjoy their lovers. Or they use only three fingers and sometimes two. The young girls eat with the palms of their hands.]

765 "Annotatio sexta (P. 154). Seu quis per ætatem iam pro-
783 vectam imbecillior factus erit, sive qualibet de causa tam
833 impotens ut sperma emittere non possit (a nga kumi mati), ceteri viri quid fiat sciscitabuntur. Quod si utique parum procedit, tota inhibetur cærimonia. Qui vero se invicem eodem ritu miscere debebant, iis ritum conficere non fas est. Ille jejunio, per quinque dies, prout res postulat, artissime utetur, cui medicinæ ad rem accommodatæ exquirentur.

[Note 6 (page 154). If someone should have become feeble because of advanced age, or if for some reason he should be so impotent that he cannot emit sperms (a nga kumi mati), other men ask what should be done. For if it proceeds quite insufficiently, the whole ceremony is held up. And those who should have had intercourse in turn in the same ritual fashion are not permitted to complete the rite. He [the impotent man] has to fast very strictly for five days as the situation requires and the remedies appropriate to the situation will be sought.]

843 "Annotatio septima (P. 154). Nocens maritus uxorque sui
834 purgandi causâ alium ritum peragent. Uxor mariti suaque
841 pudenda veste intima et inquinatissima tergebit, quam postea comburet.

Ambo, ad ignem accedentes, caput manusque calefacient. Inde cinerem collectum mulier adipe miscet, quo mariti artus illinit, digitis bracchiis cruribusque tractis, quod 'lula' dicitur. Postea, noctibus duabus sequentibus, coïbunt. Si maritus, non cum uxore sua, sed cum puella quadam ex alio vico, stupri consuetudinem junxerit, huic fossorium donabitur, ut ritum 'lula' perfectum veniat.

[Note 7 (page 154). If the husband and the wife are guilty of an offense, they perform another rite for the sake of purging themselves. The wife will cover her husband's and

843 her own pudenda with a much befouled intimate garment which
834 she afterwards burns.
841 Going to the fire they both warm their head and their hands. Then the woman mixes the ashes she has collected with fat and smears it over her husband's limbs, rubbing along his fingers, his arms, and his legs, which is called lula. Afterwards, in the two nights following, they will have intercourse. If the husband has had sexual intercourse not with his wife but with some girl from another village from lustful desire he will be given a fossorium so that the rite lula will come to its completion.]

765 "Annotatio octava (P. 155). Si mulieris parentes procul
783 habitant, maritus eius comes itineris erit, quacum superiore
833 nocte coibit, ad aquæ lustrali vim novam dandam."
595 [Note 8 (page 155). If the woman's parents live far away, her husband will be her companion on the way and he will have sexual intercourse with her the night before in order to give the lustral water new power.]

765 "Annotatio nona (P. 160). Faciebat dum 'Khunye khunye';
535 quibus verbis significatur coitus (khunyeta)."
831 [Note 9 (page 160). She was saying Khunye, khunye during
834 this time; these words signify coitus (khunyeta).

"Annotatio decima (P. 160). Carminum, morum temporis marginalis natura eo obscenior est quo nobilior defunctus fuit. Viguetus narrat: [518] 'Duce vel uno ex principibus mortuo, luctuque consueto præterito, luctum privatum, ad quem boves immolentur, celebrari. Carnem ad baculos humi fixos alligari; homines inde mulierem vocare, eamque posteriorem vestem exuere juberi, neque ullam vestem nisi anteriorem habere quam, si velit, exuere ei liceat. Eam, postea, divaricaturam esse ad unam ex carnis particulis dentibus apprehendendam ita prominentem ut omnes viri eius pudenda videant, quod plerumque 'taboo' (id est nefas) sit.'"

[Note 10 (page 160). The nature of the songs, a custom of the marginal period, is the more obscene the greater the nobility of the deceased person was. Viguet relates: [518] "When the leader or one of the chiefs is dead and the usual mourning has passed, they stage a private mourning at which bulls are sacrificed. They tie the flesh to poles fixed in the ground; then the men call a woman and order her to take off the clothes on her back and they do not allow her to have any clothes on except the one in front which, if she wants to, she may also take off. Then she must seize one of the bits of meat with her teeth, bending forward in such a

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PRACTICAL CONCLUSIONS

I. ON THE RITES OF INFANCY (P. 36-61).

853 The rule that a mother "must plough for her child three hoes" is
595 excellent. It is undoubtedly a splendid preparation for future life to
177 have been fed during three years on mother's milk. Will it be possible to maintain this law under the new conditions of civilized life which are being adopted more and more throughout the tribes? Let us notice that this provision, though it was inspired partly in the interest of the child itself, is dictated mainly by a superstition concerning the lochia secretion, which is regarded as highly noxious and as keeping the mother in an unclean state for a long time. This superstition will not withstand the test of science and will pass away. On the other hand, polygamy was invented and flourishes partly on account of this law. A husband separated from the wife who is nursing a child wishes to have other women at his disposal. Polygamy is doomed to pass also. For both these reasons, it is to be feared that this healthy custom will not be maintained in the future. This is a pity, and we ought to do our best to encourage its continuance.

843 Many young married Natives leave their homes and go to Johannes-
177 burg to the mines for one or two years as soon as they see that their wife is pregnant. This is certainly on account of the above rule; but this desertion of the conjugal home is hardly to be approved.

164 As regards the whole medical treatment characteristic of this period,
751 which is considered more or less as a disease, it has no value at all.
177 The big intestinal worm is, of course, merely a product of Native imagination. The children sometimes suffer from lombrics, but not more than white children. Convulsions are frequent as a result of malaria and dysentery, and neither the ever present *milombyana* nor the

But the terrible calamity of drought is brought into direct
relation with some physiological phenomena which no one would 789
have thought of in this connection : the miscarriage of women 821
when the foetus has not been dealt with according to rule, the 843
birth of twins, the death of children not yet received into the tribe 845
by the ceremony of *boha puri* (I. p. 56) and not buried in wet 766
ground ; these are the great natural causes which prevent rain 171
from falling! I have met with this conception all over the
Thonga tribe. I found it also amongst the Pedis of the Trans-
vaal, who firmly believe it, and it would be most interesting to
know if Suthos, Zulus, and Hottentots have the same superstitions. Let me quote the *ipsissima verba* of Mankhelu, the great 789
medicine-man of the Nkuna Court. I shall never forget the 821
earnest tone of his voice, his deep conviction, when he uttered 843
to me the following words, as a kind of revelation : "When a 783
woman has had a miscarriage, when she has let her blood flow
secretly and has buried the abortive child in an unknown place,
it is enough to make the burning winds blow, and to dry up all the
land : the rain can no longer fall, because the country is no longer
right (tiko a ra ha lulami). Rain fears that spot. It must stop
at that very place and can go no further. This woman has been
very guilty. She has spoilt the country of the chief, because she
has hidden blood which had not yet properly united to make a
human being. That blood is taboo! What she has done is taboo.
It causes starvation."

"What then must be done?" — "The chief will collect his men and ask them : 'Are you in a normal state?' (lit. are you right?). They answer : 'Such and such a woman was pregnant but nobody knows what she has brought forth.' This woman will be arrested and told to go and show us where she has put it. The earth is dug up ; the hole is sprinkled with a decoction made of two drugs prepared in a special pot, the *mbendula* and *nyangale* ; the woman herself must wash her body every day with that medicine. Then a little of the earth taken from the hole will be scraped up and thrown into the river ; water drawn from the river will be poured into the hole : the country will be well again, and then the rain will come.

"Moreover, we, the medicine-men, after having sent old

women to the river to throw away the contaminated earth, order them to make a ball of that earth, and to bring it back to us in the early morning. We grind it, we put it into a pot where it must remain for five days, and then we prepare the great drug to sprinkle the land. The medicine is put into oxen horns and they go to all the drifts, to the boundaries of the country, on the borders of the Nwebeti and of the Thabina rivers, on the road to Sibila's country, to Diskop (Leydsdorp); they must not however cross rivers. Our neighbours do the same on their own side. One of the girls digs the earth, the others dip a stick into the horn and sprinkle the drug into the hole. We also sprinkle the road on which these women have trodden, when they had their blood; we remove the misfortune caused by these women on the roads. The country is pure again. Rain can fall."

This is the purifying rite in the Nkuna clan. Mankhelu asserts that the Pedis do the same. He did not know if the custom existed amongst other Thonga clans. But Viguet described the same custom to me as being in force on the borders of the Limpopo, under the name of *mbelele*. The bones having revealed that the country is impure, the chief orders the mbelele: it is a period of mourning (nkosi) for the land. First the *phokolo*, or sacrifice of the black victim is performed (See Part VI). Then the women assemble. They must remove all their clothing, only putting some grass round their loins and, with a peculiar skipping step, singing a special song: "Mpfula nana" — "rain fall," — they go to all the spots where children prematurely born have been buried in dry ground, on the hills, take away what they find in the broken pots and collect all that impure matter in a secret place, so that children may see nothing of what they are doing. Water is poured on these graves in order to "quench them (timula)." On the evening of the same day they go and bury these impurities; this is done in the mud, near the river. No man must approach during this operation: the women would have the right to strike the imprudent one and ask him questions on the obscene formulae of circumcision; the man would answer in the most impure words he could find, as all language taboos are suspended on that day; nakedness even is no longer taboo, "because," says Viguet,

"it is the law of the country!" Every one consents to the suspension of the ordinary laws! (1)

Amongst the Rongas, I did not hear of any connection between prematurely born children and rain. When the mbelele rite is performed, a mother of twins must lead the procession of women who draw water and pour it on the graves of the twins in order to secure the rain. They also clean all the wells (kuha tinhlobo), digging them afresh and removing any filth in the water. It may be that the corpse of a twin, if it has been buried in dry ground, will be dug out of its grave and buried again near the river, or they will go in procession and pour water on the grave. This will influence Heaven, which is killing the earth by the terrible heat of the sun. The burning October winds will cease and the rain will fall.

There is something mysterious about all these customs. Considered merely as ideas regarding Nature and natural phenomena, I believe their essential meaning to be this : — there are some cases of human birth which are taboo. While any birth is taboo, owing to the lochia, that of children prematurely born is doubly dangerous. Abnormal children, such as twins, children who have died before the "boha puri" rite (I. p. 56), in some clans also children who cut their upper teeth first, share this noxious character. They are a calamity for the whole land as they are connected with the mysterious power of Heaven, and so prevent the rain from falling. The great remedy for the evil, the only means of counteracting this influence, is to bury these children in wet ground. Should this not have been done, the chief must order these little corpses to be exhumed and buried near the river : this is the aim and object of the mbelele. If wet, these graves will cause no harm (2).

How did these extraordinary conceptions first originate ?

(1) This rite of *mbelele* shows striking analogies with the Passage rites which we have already often met with in Thonga customs. This is a special period, a mourning period for the land, says Viguet, a marginal period which, as such, is accompanied by obscene manifestations, both in speech and in absence of clothing.

(2) In the Maluleke clan, as previously mentioned, these three categories of children must be *cremated*, and foreigners dying in the midst of the clan are also burnt after their death, from fear that they might belong to one of these categories and so prevent the rain from falling, if they were buried in dry ground. The mbelele rite there is called *mbelenkala*. Rangana describes it as follows : — Women collect the bones of twins,

ñwalihlanga, (mu-ba) femur ; *lihandja*, tibia ; they seem to know 192
nothing of the radius and the peroneus ; *guywa-guywana*, rotula ; 826
nhlolo, astragalus ; other bones are called by the name of the region, or the organ, to which they belong : the bone of the pelvis, *nyongwa* (yin-tin), the hip ; the wrist bones, *hlakala* ; those of the palm, *shipapa* ; those of the fingers, *litiho* ; those of the toes, *shikuñwana* ; those of the ankle, *shirendje* ; of the sole, *nkondjo* (mu-mi) ; the thumb is called *khudju* (dji-ma), and the big toe, *the great shikuñwana*.

The different organs are also known : *byongwe* (bu-ma) (Dj.) *bongwe* (Ro.) is the brain ; *tihlo*, pl. *mahlo*, the eye ; *ndlebe* (yin-tin), the ear ; *nhompfu* (yin-tin), the nose ; *nomo*, pl. *milomo*, the lips and the mouth ; *lidjimi*, the tongue ; *nkolo* (mu-mi), the throat ; they know that there are two pipes, one for food, the other for air, but they are not sure which is in front and which behind! *Hahu* (dji-ma), (Ro.), *phaphu* (Dj.), lungs ; *shidyelo*, the stomach ; *mbilu* (yin-tin), the heart ; *shibindji*, the liver ; *libengo*, the spleen ; *lipfalo*, the diaphragm ; *rumbu* (dji-ma), the bowels, including the male internal genitalia ; external genitalia of man and woman are taboo ; *yinso* (yin-tin) means kidneys ; *nhlonge* (yin-tin), skin ; *nwala* (mu-mi) nail ; *nsisi* (mu-mi), hair, etc.

But on pushing the inquiry somewhat further, we begin to notice a gross ignorance of important facts. The one word [843] ●
nsiha (mu-mi) means nerves, tendons, ligaments, veins and arteries ; *nyimba* is the uterus, but also means pregnancy. Natives seem to think that a new nyimba is created at each pregnancy. They know nothing of the glands and I never discovered a name for the pancreas.

2) Physiological notions.

For this reason it is obvious that they cannot know what really 827
happens in the body, and the marvellous and complicated system of our physical life. The mystery of the nervous system is entirely unknown, as is also the way in which blood (*ngati*, yin-tin) is formed from food, the digestive process, the circulation of the blood and the action of the air upon it, etc. We must not be